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"Including Dorothy"
AN EDITORIAL

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WITH LEADERS IN EDUCATION

Professor T. R. Glover of Cambridge, England, will spend the months of July and August, 1927, at Columbiona-on-Lake George, New York, in collaboration with College, Theological Seminary, and University professors and presidents on the problem of "The Functioning of the Group, with special reference to more efficient functioning of the Christian Church." Columbiona—the word commemorating Columba and his work on the island of Iona—is the name of a fine estate located just north of Silver Bay, Lake George, N. Y., and recently acquired by The Biblical Seminary in New York. The purpose of President Wilbert W. White is to provide a place appropriate for group conferences every year, upon religious and related questions. Attendance is by invitation, and it is arranged to have leaders present in groups which succeed each other during the summer, each group remaining ten days. The size of these groups is large enough for generous contributions of facts and views, but small enough to insure a delightful informality. The same subject is taken up by these different small companies during the summer, so that the subject for the summer is thoroughly surveyed by the conferences as a whole, and the findings are duly recorded. It is proposed to publish the findings for the first three years at the close of the sessions of 1927.

STRUGGLE FOR PROHIBITION IN NORWAY

On April 6, the Norwegian Parliament voted to repeal the prohibition law, in accordance with the plebecite in October, when the country voted "wet" by a majority of about 110,000. Partial prohibition was first adopted in Norway during the war, when a government decree declared a ban on liquors containing more than 12 per cent of alcohol. In 1919, a referendum on the question was held and partial prohibition (allowing liquors with less than 12 per cent alcohol) was voted by about the same majority as that which rejected it last fall. Most of the articles on the subject that are available in this country seem to emanate from anti-prohibition sources so that definite unbiased conclusions cannot be reached. Certainly, however, the question has not been merely the desire for liquor. In 1921, at French insistence, Norway raised the limit of alcohol permitted from 12 to 15 per cent. She also agreed to import large quantities of French brandies each year. This liquor cannot be reexported, and hence it must be stored. Spain and Portugal, which are very large importers of Norwegian dried fish and exporters of heavy wines to Norway, retaliated by increasing the tariff rate on the fish. Portugal also raised harbor dues on Norwegian ships. Both countries threatened a complete embargo on Norwegian fish if full prohibition were adopted. The increased duties were a serious blow to the Norwegian fishermen, and an embargo would probably have ruined the industry. The loss of excise duties has also been a serious matter. The irregular coast line makes any adequate control of smuggling extremely difficult.

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MODERN TRENDS IN INSURANCE CIRCLES

The assets of insurance companies in the United States now amount to about one twenty-fifth of the nation's total wealth, according to S. S. Huebner, professor of insurance and commerce at the University of Pennsylvania. Insurance against business interruption is "probably the most discussed subject in the field of property insurance" today and is expected to become "one of the most important types of coverages." Some insurance companies are now writing insurance policies without requiring a medical examination. The age limit for such insurance is usually 45, since hidden weaknesses do not usually develop until after that age. The applicant is asked to fill out a questionnaire intended to disclose any known weakness. Those whose medical history seems doubtful may then be given examination. It is expected that any increased mortality loss will be offset by the saving in examination fees. An interesting point is the fact that, while moderate drinkers were accepted as insurance risks before prohibition, men who drink at all are now likely to be refused insurance because of the character of much of the liquor sold. Among other subjects discussed are the part played by life insurance companies in health conservation programs, group life insurance, property insurance, automobile insurance, etc.

NEED OF MORE PUBLIC LIBRARIES

A folder issued by the American Library Association's Committee on Library Extension states that nearly half the people of the United States and Canada are without public library service. Massachusetts and Rhode Island have the most adequate service, Pennsylvania the least adequate for the size of its population. Public libraries are available for most of the cities, but 83 per cent of the entire rural population are without them; 93 per cent of all those without such service live in rural districts or in towns of less than 2,500 population. Of 3,065 counties in the United States 1,135 are without public libraries. Yet, 3,500,000 city dwellers also lack libraries. There are tax-supported county libraries in 223 counties in 32 states. The Association sees the state library extension service as the best means of helping in the establishment of new libraries and supplementing the stocks of small libraries.

ACCEPTS CHAIR AT UNION SEMINARY

The announcement comes from England that Professor James Moffatt has accepted the Washburn professorship of church history at Union Theological Seminary, New York. This will be a notable accession, not only to Union's already notable faculty, but to the ranks of Biblical and theological scholarship in America. Dr. Moffatt was professor of New Testament exegesis at Mansfield college, Oxford, for several years, and since 1915 has been professor of church history at the United Free Church college in Glasgow. He is best known in this country through his translation of the Bible into modern speech, and his visit to the United States last year widened the circle of his acquaintance.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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"Including Dorothy"

FOR weeks and months we have all been reading more or less of the revolutionary upheaval in China. Although deeply interested in the national aspirations of an awakening people, we have naturally been especially concerned for the Christian cause in that country and for the spiritual direction and welfare of those who represent it as its missionaries. We have been anxious that nothing be done by them or by their respective governments at home to compromise the Christian faith and ideals for which they have stood among the Chinese, and we have sought to sympathize with them in the very difficult and dangerous positions in which they have been placed.

Margaret Simkin's letter from Chengtu which appeared in our issue for last week, brought the reality of the situation before us in a personal and poignant way that made us feel that situation as we had perhaps not done before. How far, under such conditions, should one seek to save his life—his influence with these people through the years—by losing it; or at least by running the full risk of losing it? In going, who would remain to counsel and encourage the native Christians in days of persecution that might easily be ahead? In staying and by possibly suffering martyrdom, might one not create a situation that would lead to armed intervention and warfare on the part of his home government? As Friends holding for the ideals of good will, would it be consistent to retreat before the power of might? And could they conscientiously accept the protection of armed force in making escape from the country? These were some of the hard questions faced by the Simkins on that dark day of decision.

But there was another question, which, though no more fundamental, touched us even more deeply. There are only sixteen Americans left in the city, she wrote, "including Dorothy." There was "a little child in the midst" to be considered—the most appealing and the most sacred of all human trusts. Volumes were spoken, and yet more volumes unspoken, in those two words, "including Dorothy." No wonder the day was dark. But the morning brought peace—and a decision, reached in quietness and in confidence, to remain at their post of difficulty, duty, and danger.

So the Simkins, our representatives, "including Dorothy," are staying on, abiding the fortune of events in their adopted city, eighteen hundred miles in the interior, and even three hundred miles from the troubled-waters highway of the Yangtze. And in all that city of a half million inhabitants there is just one foreign child, the year old baby daughter of Robert and Margaret Simkin. But she is more than their daughter. She is the symbol of a beautiful, Christlike ideal. She is a precious hostage which her parents have given to the spirit of good will, to which they have committed themselves unreservedly. On the one hand are the outbreaking passions of outraged justice and resulting hatred, expressed in seething revolution. Opposed on the other hand, or ready to be opposed, are the mighty armaments of the foreign powers. In the midst of these is the spirit of love and trust, incarnated in a little babe, beset and beleaguered and apparently defenceless.

From the human perspective it is a fearful venture. There can be no easy and pious assumption that as a reward of such devotion to duty, the little one will be protected and preserved. It has not always been so. Love has often suffered its calvaries and may do so again. In the apparent loss and defeat in the present have come the greater victories of the future. These possibilities were fully appreciated by our friends in the making of their decision. It was thus a greater and deeper faith that actuated them, by which they were able to say, in effect, we believe our God is able to deliver us from the flames of passion and persecution, *but if not,* still will we not bow down to the gods of passion and power. "But if not!" Therein lies the true spirit of faith and heroism throughout the Christian centuries.

We are moved and thrilled by the demonstration of this spirit by our friends in West China. Our hearts go out to them as our prayers go up in supplication for them. We have that faith in the fellowship of the Spirit that convinces us that in deep sympathy and spiritual concern we may helpfully participate with them in this their venture of love. But there are other ways in which we may participate with them even more effectively. There are ventures of love to be made at home these days which, though they may not involve the same degree of immediate danger, are hardly the less a test of faith. For among us, as in China, is the spirit of good will beset and beleaguered by the passions and the philosophy of might and power. They manifest themselves all about us with renewed insistence. Shall we flee before them in a silence that may be taken for acquiescence, taking no risk for the faith we have professed? Or shall we, too, be venturers in the field of the greater, deeper faith? A faith including our Dorothies in the ringing challenge of "But if not!"

Apparently beleaguered, may the eyes of our friends in Chengtu and may our own eyes be lifted and opened to see the now invisible and invincible hosts of the spirit that throng the mountains of our faith.

Christian Education Challenges Friends

BY E. T. ALBERTSON

General Secretary Indiana Council of Religious Education

ONE of the chief concerns of the Society of Friends throughout their history has been a passion that their children shall be educated. They have carried this idea throughout their frontier history. Where a meetinghouse was located a schoolhouse was erected and the program of religion and education were so closely related that one found it difficult to imagine an illiterate Friend.

It seems to have been a passion with our fathers that education was a very effective approach to God and an easy way to know his truth by the method of education, making it possible for those who have eyes to see, to comprehend truths which God has written into the Book of Life. Intellectual culture alone was not a satisfactory solution for meeting life's problems and throughout this program of education has run a deep and abiding current of religious fervor that placed in the mind and heart of the child a new appreciation of God and his program, thus safeguarding each generation from a materialized philosophy that should leave God out of account. Their interest was in an educational program that places him at the center. All our education in religion should be saturated with evangelism in the form that produces a yielding of life's ambitions to know the spirit of Christ in service.

THE CHILD

Jesus placed the child in the midst and from that basis taught his disciples. This apparently is the only basis to safeguard and to perpetuate the ideals of the Christ and build permanently into the formative mind of the child. The new conception and revelations of a loving Heavenly Father that unites the mind and heart gives courage to go forth to meet life's situations and to serve in them. In this formative period of the child the inner urge must be awakened and stimulated and none but the teacher who is in the Spirit can reveal him, that Christian character may be made manifest and the will of the Father expressed in service which gives the "cup of cold water." This produces a leadership that has for its passion a willingness to see the need of their fellows in the battle of life and administer as Christ would lead them. It has found expression in every generation since Christ came and Friends, because of their training, were able to live in the hearts of their fellows so that the spirit of Christ could be understood. The contribution which Friends have made since the time of Fox through England and Europe even to the present time was made possible because of the program which was practical in its demonstration of brotherhood and the revelation of a loving Heavenly Father that calls forth the best in the hearts of men.

In the recent turmoil in Europe the coming of the Friends Service Committee in their relief work, even to our National enemies as they were known, removed from the hearts of Germans, bitterness against our nation, disarmed suspicion and criticism and everywhere Friends have been received without technical difficulties. The fact that they represented the Society of Friends was a passport to every court and province. The men and women who have served in these trying times (they were boys and girls who came out of homes and communities in which an educational ideal gave them training) made possible a poise and a leadership that begot confidence even in the hearts of the most critical.

THE PURPOSE

Many times we have had our purpose thwarted because we have busied ourselves about non-essentials, forgetful of the fact that the one purpose of our Christian religion is to follow in the foot steps of the Master who was always seeking both to do and to teach. The occasion for many disappointments has been traceable to the fact that the soil has been superficial or poorly prepared or the cultivation has been neglected. In Religion Education we are quite within the truth when we suggest the need of the passion of those who gave us our guide book which indicates their ability to teach even the most learned in their own schools, and which was adapted to their methods in the teaching ministry. To know the truth makes one free and this freedom is always stimulated and guaranteed when embarrassment is not anticipated because of lack of training.

EQUIPMENT

For this new task of teaching, the Friends, as other groups, are being challenged to provide adequate teaching equipment. Our boys and girls who are provided with every convenience in public and private schools, where the sole purpose is apparently to impart information of a secular nature, also in our colleges where the equipment is equally adequate, are faced on Sunday with meager equipment and their hearts and minds are impressed. They feel that we are not so much concerned about giving adequate training in religion as we are concerned about their secular ideas, thus leaving them confused in their thinking as to the importance of the place in their lives of Religious Education. Our modern churches, where the leadership has the vision, class rooms, maps, charts, books, lesson material, all adapted to meet the needs of the child, stand as a monument to those whose vision and interest has made possible a place to learn of God which compares favorably with the secular program. Many of our finest families are giving themselves to the creating of public sentiment that such equipment should be made available for every Friend's child. Where they have been unable to arouse local groups to make possible this type of education for their children and their neighbors' children, they have joined themselves with other denominations that the educational program may be made as effective as possible because of the values in material equipment and this has occasioned a very great loss to the Society.

TRAINED LEADERS

The Society of Friends, with their rich heritage and a background for intellectual culture has in some instances lost sight of this privilege. Better training in knowing the will of God and in finding out his truths stands always as a challenge. The ability of George Fox to hear the voice speaking from within and to translate it into life's situations that met the needs of his generation is one of the reasons for his great leadership. As I sat in the pew of Wm. Penn last summer in England and heard the story by the old custodian of the church and saw the sparkle in his eye as he told me the story of this wonderful man whose descendants still occupy the same pew, I was reminded that Wm. Penn was of royal blood, that he had the advantages of culture of his generation, that he was a nobleman, that he was educated in the schools and that because of these qualities and the new vision which he received from Fox he contributed to the confidence which the English Government bestowed upon him in allowing him the leadership which made it possible for him to demonstrate the ideals of Christianity. And when practical applications were made they worked with the Indians as well as with his own group.

CONDUCT

Conduct of Christians is the test as applied by men. The Society of Friends have been trained to meet life's situations. Where irregularities appeared they have dared to speak against them. They have given God credit for leading them where human relationships involved the question of right and wrong as they understood it. These occasions have come to them because they knew not only God's word, but in their hearts welled up a passion to live so that a man's word was as good as his bond. Whether it had been their privilege to meet their fellows in the market place, in the valley, or perchance on the mountaintop, they heard and obeyed the still small voice and as this call has come they have understood and in

many cases have been the deliverers from bondage. Religious Education should be the avenue through which the intellect of our people may be awakened, thus making it possible to send forth messengers to lead the way, who are fearless but always in the spirit of Christ. Religious Education should not be so much concerned about the by-way and the hedges as a real zeal to know the best we may help contribute toward the deliverance of our fellows. Having learned at his feet self-control, charity and love and understanding his will for us individually we will go out as a benediction and as a flame of light pointing the way to him. We should appreciate the fact that we have a part in being messengers trained for the task, sympathetically helpful and confidently hopeful of victories because we have found the way through his guide book of practical experience to serve a generation that wants to know him, and to know him is life eternal.

Indianapolis, Indiana.

Measuring Results In Religious Education

BY CHESTER C. HAWORTH

Superintendent City Schools, Burlington, N. C.

THE past few years have seen the development of Standard educational tests in a large per cent of all branches of learning. By means of these there have been provided uniform measuring sticks for determining some of the results in teaching. The development of the technique of measurement in various subjects taught constitutes one of the major contributions in education in recent times.

Before the advent of Standard educational tests the futility of the traditional examination as devised and given by the individual teacher had long been recognized. At least it had become evident that such examinations did not and could not make it possible for the school to require individuals or classes to measure up to any definite or uniform standards for promotion. The most capable of teachers in grading the papers on such examinations will give marks on the same paper varying from 35% to 85%. This is true even of an examination in an "exact science" like arithmetic.

The final determinants of the validity of methods of teaching are the resulting changes and development in the knowledge, thinking, habits, attitudes, character, and personalities of the pupils. The standard tests of today are used with quite satisfactory results in determining definitely the progress of pupils in the first three of the seven things mentioned. Educational psychologists before long will work out methods for more definitely testing the development of what is known as personality. The crying need of today is for something similar to our standard educational tests in the academic subjects, for measuring the progress of pupils in the acquiring of right attitudes and ethical standards, and in the development of moral character. To be of the greatest value such tests would necessarily aim at two things. First, they would measure the pupils' mental grasp of facts, ideals, and principles taught. Second, they would attempt to measure the effectiveness of such teaching by determining action and behavior under specific environment and conditions.

The first part of such tests would be no more difficult to devise and construct than were the standard tests we now have in such subjects as reading, arithmetic, history, etc. A prerequisite would be a clear and concise course of study designed for teaching definite ethical ideals and Christian standards. The writer has studied this subject for a number of years, but has yet to find a syllabus or course of study adequate and effective for this purpose. The Bible is a great textbook, but young people and even most adults need guidance and direction in discovering and applying its great lessons and truths to the problems of everyday life—hence, Sunday Schools and preachers. For example, a group of young people were asked concerning the propriety of a Cabinet officer who had resigned his portfolio to accept a Commercial position at a salary ten times larger. A question was also raised concerning a legislator who secured the passage of some laws much desired by certain of his constituents. Afterwards these people presented his wife with an elegant and costly set of silver. Was it right to accept the gift? The guiding principles for solving all such problems may be found in the Bible, but a syllabus citing the passages for specific situations would be helpful.

It is easy to imagine some reader shaking his head and saying, "It can't be done. It is impossible to reduce the teaching of ethics and morality to a system. Character training must be incidental and diffused throughout all subjects. The teacher, himself, must be the inspiration. Ideals are caught, not taught." The argument is partly sound but it expresses a half truth. Common sense tells us that good moral teaching requires precept as well as example. Again, it has been noted that a subject "incidentally" taught is accidentally taught, which means that it is not taught at all.

Our schools have been using the shoot-hit-and-miss, psychological, pedagogical method for several years. Our schools have been improving and increasing right along and at the same time something else has been increasing. During the next twelve months fifteen thousand persons will die by murder and homicide in the United States. It would take three hours for a procession of these people to walk by a given point. During the next twelve months three billion dollars ($3,000,000,000) will be stolen by the various forms of theft, according to William B. Joyce, Chairman of the National Security Company of New York. Our desperate criminals of today range under the age of twenty-two and include college students, among both men and women. It looks as if we would not run any great risk by trying a change of methods.

The attempt to determine conduct according to the plan already mentioned was made something over three years ago by William C. Shepherd, and reported in *Good Housekeeping*. A very good resume of the article was published in *The Literary Digest* of March 15, 1926, under the caption, "Why Children Cheat and Steal." The first test was what is known as the True-False. The pupil was told to indicate his answer by underscoring one or the other of the words "True-False" at the end of each statement. The following are examples of the kind of statements used:

"It is not wrong to steal from one who has secured his wealth dishonestly."

"Stupidity is more sinful than deceit."

"It is true that if a storekeeper gives you too much money it is all right to keep it, because he would probably do the same if you paid him too much."

Thousands of American children assented to these statements when it would have been as easy to dissent by making a mark with a lead pencil. According to those giving the tests the answers by thousands of children afford proof that under American life, 'way down deep in to its very childhood there is unmorality in thought and downright approval of dishonesty.

Another test was the purchasing test. It was arranged with a merchant that he would give a number of children a dime too much change. The children were given money and told to make certain purchases, with the result that sixty-four per cent of them kept the dime, neither returning it to the merchant nor to their teacher.

This test was tried out in a sufficient number of cases and with such care as to lead those conducting it to the conclusion that sixty-four per cent of all American children would have kept the extra money. The scores made in these tests by different groups of children have been published in a book by Dr. Walter S. Athearn, entitled "Measurements and Standards in Religious Education." They are as follows:

Rank	Group	Average in Test
First	Boy Scouts (two years)	82.3
Second	Boy Scouts (six months)	80.4
Third	Private School	78.2
Fourth	Private School	75.0
Fifth	Camp Fire Girls (four months)	62.2
Sixth	Boy Scouts (just organized)	60.5
Seventh	Private School	59.5
Eighth	Boy Scouts (just organized)	58.1
Ninth	Public School	56.8

Note that the Boy Scouts made the highest score. Their program is definite and highly effective when carried out under competent leadership. It has some routine and much hard work in it. It disciplines the body and mind and trains the heart. It is not comprehensive enough to furnish a complete code of ethics and morals for children of different ages and stages of development. When such a syllabus is evolved then the standard tests will follow easily enough.

Some may object to putting children in situations where they will be tempted to do the wrong things. It is true that such tests should be well guarded. However, it is important to realize that after the efficacy of the different courses and methods of teaching have been determined it would not be necessary to try out the conduct of all pupils. Standard tests for measuring the mental grasp of the subject matter would be sufficient, with the action and behavior of only a small per cent of typical groups being tested from time to time for guidance and research purposes.

Some reader may object and say that nothing can be substituted for religious experience. That is true. Religion must in the last analysis be the basis of any and all satisfactory ethical and moral teaching. The trouble has been that up to now religion has had too little, if any, connection with the ethical and moral standards as practiced by "religious" people. When there is no vital relationship such religion is not worth the money and time it costs to maintain it.

The writer believes that Friends should put some committee at work on a syllabus of ethical, moral, and Christian standards for all ages of our young people, and on the devising and constructing of standard tests for measuring the practical results in Religious Education. Such a program has its limitations, but it also has its possibilities.

A New Day

BY MRS. W. CLIFFORD SMITH

This is a new day—God gave it me, fresh from His hand.
Never was a day like this one since the world began;
Unknown possibilities are crowded in its too brief span—
Ten thousand souls born into this wonder-world,
As many more passing into the greater world beyond—
Kingdoms may rise and fall before the setting of this sun.

When first I oped my eyes at morn, I viewed a world
Fresh bathed in dew,—bejeweled, as a bride awaiting him
Who quickly comes to claim her as his own;
The morning sky o'erspread with blushing dawn—
The sun hastens to fold and crease the mantle of the night,
Piercing the darkness with a million shafts of light,
Revealing to mankind a new day, full of life and hope—
And thus the day came into being, and was well begun.

This day is linked with every day in all the golden past,
And the future still unknown, although a jewel, within itself complete
Whose rays shall pierce the endless eternities, and touch the throne
Of him who formed the worlds, and directs each passing hour.
Such things may occur today as ne'er happed to mortal man
Since life awoke, and creation's dawn blazed forth in glory;
New discoveries in science's realm, to change life
And relationship of man; new feats of strength and daring,
Hazardous undertakings completed well by brain and brawn;
New realms in nature's vast domain released to view;
New elements, new laws, new workings of power in sky, on land, o
sea.

A new page in the book of life, spotless, clean and white,
Without stain of doubt, or sin in thought or deed;
What will the page contain ere the closing of the day draws nigh
Ere the last stroke of the midnight hour, when angel hands, unseen
Write "Finished," and turn a new, clean page, to follow the last;
As it evermore must be, so long as the world exists, and man abides

Shall I use well this gift supreme, sublime,
Or, shall I waste its moments one by one, letting them sift through
my mind,
As sand sifts through the careless fingers of an idle hand?
Shall I waste the hours more precious than gold or gems—
A part of the great eternities—endless chain of light?
Or, shall I hoard this gracious gift for self alone,
Measuring out the moments thus—so many for the establishment
Of mine own kingdom, so many for labor and for rest,
For recreation and for self adornment—all mine, and mine alone?
Spent thus, how dearly bought the benefits attained!

Or, shall I make the golden hours yield,
Some thirty, some sixty, and some a hundred fold
Of blessings to my fellow-men? Kindly deeds,
And loving words that cannot die, but live on and on
As an inspiration, and a benediction to humanity?

Dare I live this day carelessly, or pleasure-mad,
Draining the last drop from the cup of sensual lust,
Drawing near the very edge of the mighty pool of death,
Craving new sensations, new activities—never satisfied;
Burning life's little candle down to the last glimmering spark,
Exchanging the beauty of health, and strength, and power of man-
hood
For the hectic flush of pleasure's wasting fever fires,
And the faint mirage of fame's deceptive dower?

Or, shall I take the gift and share it with my fellow-men,
Giving an hour to one cut off from life's activities,
By misfortune's heavy hand, or fate's uncertain ways;
Being sight to the blind, or hearing to the deaf, or lending
Hands and feet on errands sent for those in need of ministrations?
Can I with willing hand, and cheering word lend a helpfulness
To one whose day may otherwise be dark?

Such a little thing may bring fresh hope to one
O'er whom despondency but lately held full sway—
A good book loaned; a choice bouquet of fragrant flowers;
A letter written with thoughtful care; a prayer, a kindly deed,
Which circumstances may suggest as relevant to bless,
To fill the day with sunshine, and chase dull care away—
All this, and more, may I do while the day is mine,
But things undone will mar the day, as well as graceless deeds;
And a wasted day, may be by far the saddest day we've ever known.

I am appointed steward of this brief, this present day,
And must render full account for every passing hour;
I am resolved that only true thoughts, and pure, shall enter in,
And the flying moments laden be with worthy, worth while acts,
That no regrets may mar the midnight's closing scene.

Long Beach, California.

Worship In The Church

BY NELLIE C. YOUNG

Supt. Children's Division, Indiana Council of Religious Education

In religious nurture of childhood it is not enough that the child knows only concerning the Heavenly Father in his care and protection, but it is essential that the child know Him personally. This personal approach and touch with God, the Heavenly Father, can be partly realized through the Worship Training program of the Church School. In worship the pupil must become conscious of the presence of God, with a feeling of the nearness of God. A feeling of familiarity must prevail, revealing to the child the close relationship as Father and child.

It has been said that the real aim in worship is to make real and permanent the consciousness of God as a Father and as a Friend, and a feeling or sense of comradeship or fellowship with him. If this aim is realized then worship by the child must be so experienced as to make possible that inward harmony with God as one who protects, cares and guides.

The purpose of Christian nurture in the life of a child is Christian character, one that is organized consciously around the will of the Heavenly Father. To accomplish this deeper emotional touch that permeates all that makes for Christian character, Christian worship is essential. Hartshorne has said, "Children must be taught how to worship just as they have to be taught how to be courteous, and just as courtesy requires practice as well as rules, so worship can be learned only by worship. A program of worship is just as essential to a Christian school as is the study of the lesson—perhaps more so."

In this day when many things of the developed commercial world, and a world of various amusements and entertainment, draw the attention and time of childhood, it is essential that definite guidance and training be given the child in the development of attitudes and relationship to God and the Saviour Jesus during the plastic and impressionable age when permanency can be obtained. Children worship as children can and it must be realized on the part of leaders that a child is not an adult in his expression and relationship religiously, but leaders must also realize that training which meets a definite need in childhood, helps the child to know he is God's child now and will asknowledge God, the Father in the right relationship to life.

The child naturally responds to some of the truest feelings of awe, reverence, gratitude, love and dependence, and these must be given guidance and expression. Jones, in Training Juniors in Worship, says, "The true test of the effectiveness of worship is the way in which the individual meets the duties that are his when he goes forth from the place of worship. Thus true worship of God finds its counterpart in true service to man." It is this effectiveness of worship that leads to the guiding of the spirit that reacts in not only a life with a knowledge of God but one that is permeated with the spirit of the Christ, giving to the world a life of love and reverence for the things of God, and the rendering of a service in love for humanity. Children love to do—the strong word in describing a child, is that he is and desires to be a "do child," one that is helpful and active in a Christian fellowship. Worship must be so developed in the Church School as to give the child a central place that the attitudes and impressions may have power in the development of a life pointing Christward.

In consideration of a program of worship, guidance in arrangement of material, choice in approach to children, and expression must direct attention to the elements used in the program. Songs, scripture, prayer, offering and story must be considered in the development of a program of worship for children. Even in the small school in which all members worship together, consideration must be given the child and its need in worship, and it can be noted that the elements used for children in programs, are not far removed from a program adapted to older groups. To make the most effective impression from the worship service of the Church School, these elements are arranged about a central theme. Children receive the most effective messages when various material is used revealing to them a succession of impressions leading to one central thought. The hymns and scriptures must be chosen with the child experiences and understanding in mind, as well as the theme. These elements and the suggestions in approach to their use must lead to the height or heart of the worship, the prayer service, in which the child participates. The prayer, as the heart of the service, must be on the level of child's experiences and vocabulary that it will render the greatest value in the life of the child. Offering and a story render a part in the worship service, as we realize a need of giving as an expression of worship; the story is essentially used to deepen the thought relationship to the conduct aim in the worship as a whole.

The following is a suggested program for undepartmentalized schools, in which all groups meet in the same auditorium for opening worship service. Consideration is especially given to children from 6 to 12 years of age. The theme selected is "Helping Others."

Music—Softly to create atmosphere for silence and reverence (a church hymn can well be used here).

Call to Worship—Show Me thy ways, O Lord; teach me thy paths. Lead me in thy truth and teach me.

Song—"Saviour Like a Shepherd Lead Us."

Prayer—by the group—using the Lord's Prayer.

(Suggested statements may be used, that when Jesus was here among the people, he helped them, healed and taught them, and the people said, "Lord, teach us to pray." Jesus taught them to pray —Our Father, Who Art in Heaven— Then ask boys and girls to join in this prayer.)

Scripture Reading—Mark 2:1-5 inclusive. (This should be read by the leader or a teacher of the children. Read slowly and effectively.)

Silent Prayer—for desire to help in the spirit of the Master.

Prayer—by leader or teacher of children.

Song—"Stand Up, Stand Up for Jesus."

Story—"Vision of Sir Launfal," "Worth While Stories for Everyday," Evans; or "The Choice of Hercules" from "Ethics for Children," Cabot; or "Story of a Good Turn" or "The Boy Who Gave a Cup of Cold Water," from Rules of the Game, Lambertson.

Song—"Somebody Did A Golden Deed." (Note, in mass school, offering is left to class period.)

Class Period.

Closing—Music—to call class.

Song—"Give of Your Best to the Master."

Closing Prayer.

THE SUNDAY SCHOOL IN THE MODERN WORLD

Edited by D. P. THOMPSON

Geo. H. Doran Co.—$2.00

The student of religious education who desires a comprehensive view of the workings of the Sunday School will not neglect this interesting and instructive volume. It is a compilation of articles written by leaders of religious education in Scotland and England, who, with expected thoroughness, have given us an unusual insight into their plans and methods.

Many important phases of practical Sunday School work are ably presented, such as the place of the Sunday School in the modern world, its relation to the Church, the Sunday School as an evangelizing agency, as an educative agency, as a training agency, the various departments of the Sunday School, and the problems of enlisting teachers and pupils.

Although some of the methods are applicable to other situations than those which face us here, the principles are not foreign and are presented in a clear-cut manner.

Looking backward is only another aspect of looking forward.

IMPORTANT CHANGES IN PALESTINE STAFF

Khalil Totah Appointed Principal of Boys School—Kelseys to Return Home Soon

One of the fundamental aims of Friends missions is to place the responsibility for the work upon the people of the land as rapidly as possible. A far-reaching step in this direction has been taken in Palestine in the appointment of Khalil Totah to serve as Principal of the Boys School beginning in October.

Khalil Totah was at one time a student in the Ram Allah Boys School. Later, he came to the United States where he continued his studies for some years. During a part of this time he preached among Friends in New England and became acquainted with Ermina Jones who later became Ermina Jones Totah.

In time the Totahs felt led to go to Jerusalem where Khalil served as Principal of the Government school for Moslems. His work there was most satisfactory, but he felt the need for further preparation. He returned to the States and completed the requirements for a doctorate at Columbia University last summer.

Then Khalil and Ermina Totah were employed to teach in the Friends Boys School at Ram Allah. Before the year was half over it became apparent to the Mission that these Friends were eminently qualified for their work. A Willard Jones, Principal of the Boys School, therefore resigned his position and urged the appointment of Khalil Totah.

As it did not seem possible to keep four married couples on the staff, A. Edward Kelsey and A. Willard Jones both requested that they be permitted to withdraw from the field. After giving the whole matter very careful consideration, the Palestine Field Committee and the Foreign Board Executive Committee united in appointing Khalil Totah Principal of the Boys School and accepting A. Edward Kelsey's resignation.

A. Willard and Christina H. Jones will continue as members of the Palestine Mission and the Kelsey family will sail for home early in July. The fine, courteous, generous spirit manifest by both the Kelseys and the Jones family is much appreciated. It will not be easy for Edward and Marion Kelsey, who have served in Palestine for the past twenty-four years of their life. But in the spirit which characterizes every true missionary they put their personal feelings aside in their eagerness to have the best thing done for the work. While changing their geographical location, the Kelsey family will always be bound up closely with Ram Allah, and Friends both in Palestine and in America will continue to identify them with that splendid field so ably developed under the care of New England Friends.

On April 18 James E. Sutton added another member to the Palestine Mission staff by marrying Phyllis Wright, an English teacher in a nearby Mission school. We welcome Phyllis Sutton to our circle and trust that she may feel much at home with us.

TRIBUTE TO GOLD STAR MISSIONARIES

After writing the editorial, "Including Dorothy," we found a stirring editorial in *The Christian Century* with the above as a caption. Having set forth graphically and sympathetically the issues faced by the missionaries in China in deciding whether to go or stay, the writer closes with the following tribute to those who decided to stay:

"Who of us, in our far distant security, can imagine the emotions with which the Few bade goodbye to their departing colleagues at Chengtu, at Chunking, at Foochow, at Hinghwa, at Nanking, at Hankow, and turned again to their henceforth incomparably more lonely task among a people suspicious of the motives which brought them there and which continue to hold them there? Here is courage and loyalty indeed! Here is the spirit of Carey and Morrison and Judson and Duff who went out to preach Christ in the days before the policy of accepting protection by political diplomacy and by the war system had softened the hardy heroism of the missionary enterprise. Here stand the glorious Few with bare heads and bared breasts, incarnating afresh the omnipotent helplessness of their Master in whose name they went to China for no purpose beyond the purpose that the people might have life, and have it more abundantly.

"What are the names of those who hold this thin line across China? We do not yet know . But as fast as they can be secured we shall publish them as the roster of the church's Gold Star Missionaries, heroes and, perhaps,—God defend them!—martyrs, bearing witness for the faith of Christ against the mammonism, the imperialism and militarism of a civilization that imagines it is Christian!"

We submit as our Friendly contribution to this roster of Christian honor, the names of Robert L. and Margaret T. Simkin of Chengtu, and their baby Dorothy.

AMERICAN FRIENDS SERVICE COMMITTEE
WILBUR K. THOMAS,
Executive Secretary
Correspondence and remittances,
20 South 12th Street
Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

AMERICAN YOUTH IS A GENERATION BEHIND

So Finds Harold Bing As Resul of His Speaking Tour in This Country

Harold F. Bing, Organizing Secretar of the British Federation of Youth, ha just completed a twelve weeks tour of th Eastern and Middle Western Unite States. He has given 250 talks, all o which have dealt in a most concrete wa with the Youth Movement of Europe o with the economic and social backgroun from which the Youth Movement o Europe has sprung. In each talk also h has called the attention of the youth o America to that great event which is t materialize in Holland in the summer o 1928, at which time the youth of the worl will be represented in one great Congres The social issues of the day will be me with the courage and daring of youth, an it is to be hoped that youth at that tim will discover solutions for the problem which at present the world has not found

Harold Bing has given to his audience a most scientific and comprehensive viev of this Youth Movement which is trans forming a certain traditionalism in Europ today. America has seen in Harold Bin a consecrated seer and has realized that th youth of America need to concentrate an crystallize their energies and their dream in one united American Youth Movement Harold Bing says:

"Anyone who seeks to find in Americ what exists in Europe will be disappointed Of course, American youth is a generatio at least behind European youth in som respects, but they have not had the ex perience of four years of war and the sub sequent famine, disease, militarism, revolu tion and economic breakdowns which w have. Also, though American youth i happy, carefree and idealistic for the mos part, how could they have the revolution ary outlook and program and the prac tical constructive thinking of those wh have gone through hell and survived i with their idealism more fiery than eve But in American students I have foun everywhere individuals and small group who see further than their fellows, wh are dissatisfied with complacent prosperity who are beginning to think hard and to se the necessity of a new standard of value and a remoulding of personal, social an international life. In them is the dawn o a new day for America. The springtim of American youth is not yet, but it harbingers are already with us."

Law is nothing more than the expressio of the social sense of righteousness. Obed ence to it is in the last analysis cooperatio with society in securing the best attainabl ideals of righteousness in any given cir cumstances.—ANDREW C. ZENOS.

A GOOD YEAR AT PENN IS REPORTED

Successful Commencement Program With Rufus M. Jones As Speaker, Anticipated

Penn College is approaching the close of its fifty-fourth year of service as a Friends College. It has steadily increased in size and efficiency and is now enjoying one of the best years of its long history.

There are fifty-five Seniors, most of whom have already arranged for their work for the coming year, some doing graduate work in various graduate schools and many are placed in teaching positions.

Commencement week is June 10th to 13th, with Rufus M. Jones as Commencement speaker. Immediately following Commencement, the Penn Summer School under the superintendency of Professor F. C. Stanley will be opened with a probable registration of some two hundred students.

A week later the State Sunday School officers will bring to the Penn Campus the Iowa Sunday School Training School with an attendance of about 150.

Shortly after the close of this training school, or from July 29th to August 6th will occur on Penn College campus the Young Friends General Conference.

During the year just closing and including the Summer School of 1926 there has been a net total of 683 students. When to this number are added the numbers attending the Training School, or 150, and the number attending the Young Friends Conference—approximately 200, there is a suggestion of the real life expressed at Penn during the year.

The coming year gives promise of an increase of students, possibly to the capacity of the accommodations. Dormitory reservations indicate a very full dormitory.

A few changes will occur in the faculty. Dr. Fred W. Emerson returns to Earlham College, his alma mater, as a professor, and two or three minor places are to be filled. All vacancies have either been supplied or tentatively supplied.

The Executive Committee at a recent meeting granted to President H. E. McGrew, subject to the approval of the General Board, a leave of absence for the coming year.

On the President's recommendation, Dr. H. L. McCracken, head of the Department of Economics, and now serving as vice-president, will serve as Acting President.

While financial conditions in Iowa have been somewhat perilous, Penn College has been able to move along. In all endowment loans there has not been the loss of a single dollar. Friends have been faithful as conditions would permit in payment of subscriptions and those who could do so both within and outside the State have come to the aid of the finances. I. W. Cook, the efficient Business Manager for the past ten years, continues in this important capacity and Edgar S. Kindley, a man of large experience, has recently been employed as field agent for the College. Since the beginning of his work January 1st, there has been a steady increase in resources.

The outlook for Penn continues most encouraging.

Christ did not in any literal sense become ill with the diseases that may have afflicted the men and women about him, but he bore their sins and shortcomings by his warm love and sympathy; he freed them from the shackles that held them bound and healed them by his divine power.

—DAVIS H. FORSYTHE.

APRIL CONTRIBUTIONS TO A. F. S. C.

FIVE YEARS MEETING:	
Baltimore Yearly Meeting.....$	5.00
California Yearly Meeting:	
Los Angeles Monthly Meeting	2.00
Indiana Yearly Meeting:	
United Budget Fund	11.00
South 8th St. Monthly Mtg...	10.00
Iowa Yearly Meeting.....	5.00
Oskaloosa Friends Church...	20.00
Kansas Yearly Meeting.....	2.00
Nebraska Yearly Meeting.....	2.00
New England Yearly Meeting:	
Amesbury Monthly Mtg.....	46.00
Berwick (Maine) Monthly Meeting	5.00
Bolton Monthly Meeting	8.00
Boston Monthly Mtg.....	33.00
Durham Monthly Mtg.	1.00
Falmouth Monthly Mtg.	9.00
Lawrence Monthly Mtg.	10.00
Lynn Monthly Mtg.	30.00
New Bedford Monthly Mtg...	14.00
Parsonsfield Monthly Mtg....	5.00
Providence Monthly Mtg....	10.00
St. Albans Monthly Mtg.....	2.00
Westport Monthly Mtg.....	5.00
New York Yearly Meeting	22.65
Croton Valley Monthly Mtg.	51.00
Glens Falls Friends Church..	12.00
Poplar Ridge Friends Mtg....	7.00
Twentieth St. Monthly Mtg...	25.00
Wilmington Yearly Meeting:	
Dover Monthly Mtg.	5.00
Total .....$	357.65
PHILADELPHIA YEARLY MEETING (Arch Street)	3,191.66
PHILADELPHIA YEARLY MEETING (Race Street).....	579.11
OTHER MEETINGS	1,592.26
Miscellaneous, including Designations, General, Refunds and Money in Transit	3,091.06
Grand Total .....$	8,811.74

APPEAL TO CHURCHES FOR FLOOD RELIEF

Critical Situation Is Set Forth By Representative of Federal Council of Churches

After visiting refugee camps near Memphis, Rev. Worth M. Tippy, who is in the flood area as the representative of the Federal Council of the Churches of Christ in America, wired that his "understanding of the magnitude of the disaster increases every hour." He reports by wire that "aid in great amounts must come from outside the inundated area," and appeals to the churches to give the most generous support to the American Red Cross in its efforts to cope with the situation. The message from Dr. Tippy was as follows:

"The understanding of the magnitude of the flood disaster increases in this section every hour. I visited a refugee camp today and it taught me more than any amount of statistics.

"The Negroes are the greatest sufferers. I saw them—husbands, wives, children and aged people huddled together. Practically all have lost hogs and poultry, their standby for meat and eggs. They have practically nothing left and since this year's crop is being ruined they have little prospect for the year. Five million acres of growing cotton are under water and destroyed, and it is too late to do much replanting.

"One hundred eighty-seven thousand people are in refugee camps; eighty percent of them are negroes. That many people in Mississippi alone are driven out of their homes. Memphis has 2,000 better-to-do people from Greenville alone.

"Ground floors of houses in the whole area will be under eight inches of mud. Cellars are flooded. Wells are full of contaminated water.

"Hundreds of towns and small cities have no water or only contaminated water. All food for man and beast must be shipped in. A vast area is in financial straits as the waters subside. A plague of insects will doubtless follow and scourges of malaria and dysentery, and, unless immunization can succeed, smallpox and typhoid.

"Aid in great amounts must come from outside the inundated area, in addition to what the seven states affected by the flood can do, are doing heroically and will do to their limit. The Government must arrange credits for agriculture. The entire nation must get under the engineering problem of the control of the great river.

"But the things of immediate and overwhelming importance are rescue, food, shelter, medicine, nurses, sanitation, and immunization against pestilence while the waters are subsiding. Then there will be a demand for vast sanitation projects, re-

storation of building, return of people to their homes, care of the sick and injured. The whole intense problem of rehabilitation will have to be faced and this is doubly difficult because the population is rural, and scattered over the plantations in some of the most inaccessible parts of the United States.

"This is the job of the Red Cross, immediate, pressing, literally staggering. They need all the money a generous and prosperous people can give, and they need it quickly. The Red Cross spent $5,000,000 in the Florida disaster. The present need is several times greater."

In Memphis, Dr. Tippy met with a group of the local ministers. They were greatly pleased that a representative of the national organization of the Protestant churches had come to the scene of the disaster. The following resolution was passed as expressing their judgment of the situation:

"Resolved, that it is the sense of the Protestant pastors of Memphis who are met on Thursday, April 28, 1927, that the flood emergency is so great that the churches of the United States be urged to co-operate with the American Red Cross in every practicable way in arousing public support and raising funds for the relief and rehabilitation of flood sufferers."

As announced elsewhere in these columns, the American Friends Service Committee at 20 South 12th Street, Philadelphia, will receive and transmit flood relief funds from Friends.

MINISTERS AND WORKERS OF WESTERN Y. M.

The Ministers and Workers Conference of Western Yearly Meeting will be held this year with the Friends Church at Sheridan, Indiana, May 24-26. Gervas A. Carey, pastor of the Friends Church at Traverse City, Mich., and former head of the Biblical Department of Friends University, will be the leading speaker from outside the Yearly Meeting. B. Willis Beede, Executive Secretary of the American Friends Board of Foreign Missions, and a number of the best speakers among our own workers will have places on the program. The following themes will be discussed: Origin of our English Bible; The Easter evangelistic appeal: its value and how to work it; Practical suggestions on "Building the Church;" Scriptural Background for Stewardship; Our Church Publications: How may we strengthen them? Shall we follow the New Testament Churches? The Problem of the Inactive Member; and The Spiritual Life of the Child.

Programs will be sent to all the churches in due time. The pastors and workers are requested by the program committee to pray and come.

Diversity in ecclesiastical denominations urges towards religious tolerance, just as diversity of nationality leads to national tolerance.

MILITARY TRAINING ON THE INCREASE

Startling Facts Presented by the Chairman of Committee on Militarism in Education

J. Nevin Sayre, Chairman of the Committee on Militarism in Education, speaking at the April meeting of the American Friends Service Committee in Philadelphia, told of the growth of military training in the United States. Between 1912 and 1926 the number taking military training courses in the high schools and colleges has increased over 400 percent. In 1926, 119,914 students were taking military training. Of this number, 38,330 were high school pupils. Approximately 5000 college men are being commissioned as Second Lieutenants each year. There has also been a great increase in the number of institutions giving military training. In 1912 there were 57, in 1926, 225. Of this number, 205 have secured support of compulsory military training. Ohio State University can be cited as an example. Sixteen years ago there was one Professor of Military Science; now there are 45 men on the payroll of the War Department giving military training courses to Freshmen and Sophomore students. Certain financial inducements are given to the students to continue their military training in the Junior and Senior years.

Citizens' Military Training camps have also increased. In 1914 there were four such camps, and young men attending had to pay their own expenses. Now there are 40 such camps, and all expenses are paid by the government.

There is also an increasing amount of interference with speakers for Peace. Quite a number of universities and colleges have forbidden Peace speakers to present the subject on the campus.

We Friends, with our strong testimony against War and the spirit of War, must redouble our efforts to oppose this military training.

NOTES FROM A. F. S. C. APRIL MEETING

The Peace Section has been spending some months looking for a suitable person who can specialize in Peace work, thereby strengthening the program of the Service Committee in that direction. It has just secured Ray Newton, at present a teacher at Westtown, who will begin his active work as our Peace Secretary late in June. He is well qualified to direct the attention of Friends on this very important question into effective channels of action.

The Sacco-Vanzetti case in Massachusetts claimed the attention of the Service Committee. There certainly is a very grave question as to the guilt of these two men, and after careful consideration it was decided to send a letter to the Governor of Massachusetts, in which the thought was expressed "that the execution of the sentence of Sacco and Vanzetti will constitute a severe loss to this spirit of international goodwill, because of the widespread feeling that the conviction of these men was influenced largely by their alien origin and their opinions." The Governor was encouraged to initiate a very thorough investigation of the case, and, if reasonable doubt of guilt persisted, to pardon the convicted men.

Wilbur K. Thomas left for California on May 1st. He went first to Berkeley, where he met with the Conservative Friends, and with the Friends of the Five Years Meeting. He is spending the rest of the three weeks in Southern California.

Money and clothes, for the relief of the Flood Sufferers in the Mississippi Valley, can be sent to the Service Committee for distribution. Please send all contributions of clothing to our Storeroom, 15th and Cherry Streets, Philadelphia, marked "For Flood Sufferers." Money should be sent directly to our office, 20 South 12th Street, Philadelphia.

Should Friends take the lead in heading up a party to visit Mexico this summer? Carolena Wood says that we should. Hubert Herring, who conducted a similar party last winter, is unable to undertake the leadership of another such party. Here is an opportunity for Friends to get people to visit Mexico for the purpose of interpreting the situation to Americans. First-hand information is eagerly asked for by Americans and we have a real opportunity to share in developing a better understanding between these two countries. The Service Committee approved of the suggestion and the Foreign Service Section is working out possible plans.

WESTERN YOUNG FRIENDS

With Danville Quarterly Meeting entertaining, the third annual conference of Western Yearly Meeting Young Friends will be held at Danville, Indiana, June 30, July 1, 2, 3, 1927.

Prominent leaders and speakers for the conference sessions will be: Edmund T. Albertson, Elden H. Mills, Russell Rees, David M. Edwards, Edward M. Woodard, Richard Newby, Glen Roberts and Thos. Q. Harrison.

An outlined program will be furnished later. DAVID DAY, *Secretary.*

The real sceptic is the man who has so little faith in his own position that he is afraid to have it critically examined; who has so little confidence in truth that he fears to have more of it discovered; who is tormented by the thought that if he knew more he might believe less.

—DR. ERNEST FREMONT TITTLE.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwhere in the paper for that matter, cannot be held to reflect those of The American Friend.

RELIGION AT WORK

Editor THE AMERICAN FRIEND:

It was Saturday evening. Prayers were early and those who wished could go to bed. At prayers the teacher had talked about religion and what it means. Religion is good only as it makes us better to live with. Our religion may make us go to church and read the Bible and say our prayers but if it does not make us more faithful and more kind, it is of small value. And then she asked the girls to think what their religion had done for them. If they could throw it away, put it off like a garment—what would it take from them? Would it leave them any different?

Prayers were over and the girls dispersed, some to bed, some to study, others to their needle-work or to chat with their friends. The teacher sat down on a big settle with some little girls and others drew up some seats. What did religion mean? They were thinking about the question. Wasn't it keeping the feasts and the fasts? Perhaps that was part of it, if it made people want to be better afterwards. What about following a little voice that whispers, "Do it! Do it! Do it!" or "Don't do it! Don't do it! Don't do it!" Is that a part of religion also?

Rafiha's big, brown eyes danced. They always danced when she grasped an idea or the answer of a question flashed upon her. "Yes, yes, I know! When I started upstairs without permission, thinking nobody would see me, something made me stop. I said to myself, 'I think I won't go up'."

The teacher smiled. Here was religion at work. "Precept upon precept, precept upon precept; line upon line, line upon line: here a little, there a little," she mused. The old prophet was right. Patience, patience, patience and a *great* love. That is God's way.

Ram Allah, Palestine.

ALICE W. JONES.

WHO WANTS TO BE A PARROT?

Editor THE AMERICAN FRIEND:

In passing the other day, I saw an advertisement which read: "You can teach a parrot to say, it is just as good, but he would not know what he was talking about." It presses itself on me with startling reality when I consider the phrases and readiness of expression in connection with some of the most profound truths of life. The commonplace of the loftiest thought—thoughts that make "sages" pause in wonder, have become the ready spoken sayings of the meeting.

I wonder sometimes if we realize the magnitude of the presence of God; and if in our ever ready statements we really know what we are talking about. The glory of the sunrise is just as thrilling as ever it was, but the constant recurrence has made it seems common-place; and "who" of the multitude remarks its rising?

The deeds of the early Friends were glorious, but in the oft re-telling of their achievements they, too, seem lusterless. As we look back on the lives of our worthies we are profoundly pressed into more service in this our day, provided we value the lives long gone in their real worth.

When they served, the day of our Society was young. They looked *forward,* ever *out* toward a future goal. Then there came the ease of confidence with no out-look, with its attendant decadence, and finally the evening of our vision, when we complacently thrill our minds with the deeds of the past.

When a man is young he lives in the future. When he is middle age he lives in the present, but when he is old he lives in the past. I am wondering if the rehearsal of the past is a reminder of the days of our usefulness going into history.

Our message is as vital as it ever was, there is no other message quite so good. And when I hear it said, as it often is, that it does not make any difference what church we belong to, I feel as the advertisement said. It verily, does make a difference. Not in getting to Heaven, but in giving the best of service. No group of believers is quite so free in service as the Friends—and until we catch the vision for future victory, we shall often scatter into other orders of faith.

We need to convince our own people, as well as the stranger, that we are sure we have the best that the day affords, always looking and open for any revelation that may be awaiting a channel of expression. We ought at least think as much of our message, as those who so kindly speak well of us.

Every member of our Society should be a recruiting officer for a unit of Service. Our families should see to it that our children understand the task before us and enlist them in it, before they are drawn away into that which is "just as good."

CHAS. REPLOGLE.

19 Olive St., E. Lynn, Mass.

A CONVERSATION

"I'm sure proud that I am a Quaker."

"Yes?"

"Why, the Quakers have a most wonderful heritage."

"That gives us as Quakers, much to live up to, doesn't it?"

"Those old Quakers were so honest they could be trusted anywhere."

"There was an old saying that a Quaker's word was as good as his bond."

"I'll tell you, he always kept his promises and paid his debts. Why, they were so honest that some manufacturers have used the word Quaker, or the name of some prominent one, as their trademarks; 'Quaker Oats' for example."

"Isn't it a shame for us to lose that part of our inheritance?"

"Why, we haven't. The Quakers are as honest as anybody today. Look at our membership. They pay their debts. You can't point out any that don't."

"Most of them pay most of their debts."

"What do you mean?"

"We will trust that our members pay all of their debts to individuals and to business firms—."

"Indeed they do! There's not a one but could get credit from any firm in town."

"But some of them fail to pay their Yearly Meeting assessments, or their pledges to the local or the United Budget, while still others pledge but very little or fail to pledge at all."

"Well, that's different."

"A pledge is a promise, isn't it?"

"Of course, but—."

"An old Quaker's word was as good as his bond."

"But he promised somebody."

"Wasn't that money promised to God?"

"Well, of course, if you put it that way, it looks like it."

"'I *promise* to pay $5.00, $10.00, $25.00, $100.00'."

"But we don't *promise* to pay Yearly Meeting assessments. They are just doled out to us."

"So are our taxes."

"Yes, but it is our duty as citizens to help support our Nation. And what is more, the Government demands it."

"Isn't it just as much our duty as ambassadors to God to support his work? And are his commands less imperative than those of the Government?"

"Well, I guess that's true. But God forgives if we are not able to pay."

"Our idea and his of our ability to pay are not always the same."

"Oh, he is a merciful God."

"Yet he is just. And his work can be carried on only as we give of our means."

"I guess you are right. But that does not touch those who pledge only small amounts, or none at all."

"Listen to his Word. I Corinthians 16:2—'Upon the first day of the week let everyone lay by him in store, as the Lord hath prospered him.' And again, Malachi 3:8—'Will a man rob God? Yet you have robbed me. Wherein have we robbed thee? In tithes and offerings'."

"You need go no further. I see we are not only failing to pay our debts, but are also stealing from God. ....I'm still glad I am a Quaker, if not quite so proud of it. But there is one thing sure, from now on here is one Quaker who is going to do his part in maintaining our rich inheritance."

—Submitted by a concerned Friend in one of our Western Yearly Meetings.

KANSAS PASTORS MEET

The Pastors' Alliance of Kansas Yearly Meeting of Friends met in its annual conference April 18-21 at Cherokee, Okla. The number present at the opening session was somewhat smaller than usual on account of the heavy rains but early the second day many others had arrived. The attendance kept increasing until there were about one hundred twenty-five registrations outside of Cherokee. The Friends of Cherokee very cordially entertained the guests throughout the sessions.

The opening message was delivered by John Nelson of Lawrence, Kansas. H. Elmer Pemberton of Wilmington, Ohio, was present and was especially used of the Lord in blessing those who listened to his messages from time to time. His series of addresses on "Finding the Needs of Your Field," "Developing a Program to meet the needs of Your Field," and "Organizing Your Church to Carry out the Program," was especially helpful. In the first of the series the fact was emphasized that the first real problem is the pastor himself; and that his first business is to be a real man or woman of God. In the second, emphasis was laid upon the fact that it is the business of the church to serve, not only a few, but every one in the community, and that such a propram must be fitted in with prayer. Then, in the last, the different gifts were mentioned, using the figure of a tent, each part in its place with a recognition of its value. His evening messages were also a source of spiritual uplift, fitting into the thought of his series of addresses. "The White Harvest Field," "The Challenge of the Harvest," and "Doing Exploits" were the subjects under consideration.

The Bible Hour each day in charge of Alice K. Barnes of Kansas Central Bible Training School at Haviland, Kansas, was full of rich nuggets of truth. The lessons included the first three chapters of Ephesians and emphasized first, the power of God working for us and second, the power of God working in us; also the five petitions of Paul stand for promises even to us.

Prof. John D. Mills of Friends University presented the subject "The Pastor and his Young People," in which he said the problems of the church are probably found and met in this relationship. Herbert L. Huffman, pastor of University Meeting, ably presented "Foreign Missions" and "Stewardship." George C. Wise, pastor of Haviland Meeting, spoke on "What Changes are Needed in our Methods of Evangelism." In this he pointed out the danger in depending upon methods and losing sight of the real objective in evangelistic work, that of bringing souls face to face with Jesus Christ. He emphasized also the fact that building is necessary in real evangelistic effort, that professionalism is to be avoided, and that there are vast possibilities in Personal Evangelism.

"The Church and the Community" presented by Dean O. B. Baldwin of Friends University reminded Friends that it is the business of the church to save souls, that the soul is valuable because of its uniqueness; that to do this work the church must do all in its power to make the atmosphere of the community conducive to spiritual life and growth. Ralph Jackson's message on "The Ministry of Teaching" struck a responsive note in the meeting. He pictured the church as having two wings—that of preaching and that of teaching—and if one be unused the church cannot move on as she should.

The periods of devotion were led by members of the Alliance. The music was in charge of Wm. Pribbenow and Oscar Battin. A course of study for the pastors of the Yearly Meeting was adopted and they expect to take up the work soon. The officers for the coming year are:—Pres., Arthur J. Haworth; Vice-Pres.; Errol T. Elliott; Sec.-Treas., Estella Garrison; members-at-large, John D. Mills and Versa H. Harvey.

The pastors in attendance pronounced this the best Alliance ever held in the Yearly Meeting and returned home with a new zeal and a closer relationship with him whose guiding hand was felt in every session.

VERSA R. HARVEY.

Our petitions must mean something to us if they are to mean anything to God.

—MALTBIE B. BABCOCK.

It Costs To "Beat The Dutch"

Dr. Samuel M. Zwemer asks in a current article, "Can You Beat the Dutch?" Then he tabulates the giving of certain Dutch-American congregations of the Reformed Church. One is in Illinois and the others are in Iowa—mostly in farming communities and not wealthy people.

Members	Local Expenses	For Others	Total	Total For Year Per Capita	Total Weekly Per Capita
506	$7,576.00	$12,932.00	$20,688.00	$40.88	.78½
433	4,847.00	5,953.00	10,800.00	24.94	.48
384	6,487.00	8,539.00	15,026.00	39.13	.75¼
471	8,647.00	10,080.00	18,727.00	39.76	.76½

Note that each congregation gave **more** for others than they spent on themselves.

Look in the Mirror

One of our large Yearly Meetings **has attained** during the past two years to the following:

Fiscal Year	Local Expenses Per Capita	United Budget Per Capita	Total For Year Per Capita	Total Weekly Per Capita
1924-25	$13.66	$2.07	$15.73	.30¼
1925-26	14.21	2.48	16.69	.32⅒

This large Yearly Meeting may or may not be a fair sample but we suggest that some one with a sharp pencil in each Yearly Meeting make comparison and see if they are beating these devoted Dutch-Americans whom we congratulate most heartily.

One More Word

If, in the giving part of our worship, we can be more thoroughly conscious of "The Presence in the Midst" and realize that our Savior has not only committed unto us the ministry of reconciliation through himself at home and abroad, but the stewardship of material things as well, our sense of partnership and responsibility will be enhanced.

EDGAR T. HOLE.

THE WAY OF THE SPIRIT

Jesus' way of life is the way of the Spirit, of following out the light and guidance of spirit. What is that spirit? It is in Him and in us and it is of God, and it is the one great uniting fact of all of us. To follow Jesus is not so much to copy his manners as to follow his method and avail ourselves of the Spirit as he did. The Spirit led Jesus in the way of love and overcame the world in the only possible way as it seems to us. The Christlike life becomes a great adventure, a voyage into new parts, a discovery of new things. We really belong to the spirit and by the spirit we may and ought to proceed. Jesus has shown us how. In his life are seen both the glory and the tragedy of it, the riches and the sorrow. The riches are seen in his peace and serenity, his oneness with God, his moral success and his spiritual joy, his eternal worthwhileness. The tragedy is seen in his sad rejection, the incompatibility of such a perfect life in so imperfect a world. But since the world is in the making only, such fates will seem to overtake the children of light. The imperfect world with its coarseness of materialism and the foolishness of its hate will crush the seekers of light and wisdom but only temporarily.

ELIHU GRANT.

QUAKERDOM · AT · LARGE

Clarence E. Votaw, a member of the Central Offices Staff, father of William I. Votaw, Supervisor of the U. S. Government Ocean Mail Service, left last week for a three months Mediterranean voyage.

Four generations of the good Quaker name of Pennington are found in the First Friends Church of Indianapolis, represented as follows: Josiah Pennington, who if we mistake not, sits head of the Meeting, Emma P. Jones, Mabel Jones Chasteen and baby son James S. Chasteen. This is a type of "Apostolic Succession" of which we thoroughly approve.

The friends of Friends University, Wichita, are evidently rallying generously to supply the financial needs of the institution that it may regain its place in the North Central Association. In a quiet canvass preliminary to a more general campaign for funds, one pledge for $20,000 and several pledges for $10,000 toward the goal of $250,000, have been announced.

In his "British Table Talk" for a recent issue of *The Christian Century*, Edward Shillito makes, among other interesting items, this cordial mention: My friend A. Neave Brayshaw has published an enlarged edition of his standard book "The Quakers." He includes in it an account of early American Quakerism. No one writes of the Friends with more freshness, candor and enthusiasm.

Lester C. Haworth, an alumnus of Earlham College and General Secretary of the St. Louis Y. M. C. A., contributes a stimulating article, "In Praise of the Catfish," to the May 5 issue of *The Christian Century*. E. Merrill Root, of the Earlham English Department, contributes to the same issue a characteristic poem, "R. O. T. C." which we fear would hardly "pass muster" with our friends of the National Security Leagues and Defense Societies.

We have received a copy of the *Japan Advertiser* published at the time of the arrival home in Tokyo of our Friend Inazo Nitobe, following a distinguished record of seven years at Geneva as Under-Secretary-General of the League of Nations. The *Advertiser* makes public a letter written Count Chinda by Sir Eric Drummond, the Secretary-General, in which the latter pays fine tribute to the high order of service rendered by Dr. Nitobe.

R. Walter Cammack, son of I. H. Cammack of Honduras and a graduate of Whittier College, 1915, and later from Springfield, Mass., Y. M. C. A., has been called to National Y. M. C. A. work at the architectural department at Chicago. He, with his wife Edith McCaslin Cammack, spent eight years in Y. M. C. A. work in Ceylon under the British Y. M. C. A. Since their return home they have been engaged in the work at San Pedro, California.

Our English Friend and long time reader Isaac Mason, sends us from Shanghai a vivid personal portrayal of recent events in that city which has been of late the focus of world attention. His viewpoint is different from that of most Friendly observers and interpreters, in that he tends to question the integrity and sincerity of the nationalist movement and to exalt the patience and consideration of the foreign forces of defense. Naturally, therefore, he deprecates the sympathetic attitude shown by Christian leaders toward the revolutionary forces.

Pauline Terrell of Newberg, Oregon, the right hand assistant of the General Secretary and Editor at the Central Offices at Richmond, is the first American Young Friend to be selected by the American Friends Service Committee to go to Geneva, Switzerland, for a year's study and to live at the Friends International Student Hostel being established there as a joint enterprise of English and American Friends. She will probably sail the latter part of June, in company with Ruth Horney and Hannah Hunt, Seniors at Earlham College, who will represent American Friends for the ensuing year as helpers in the Chalons Maternity Hospital.

The dates fixed for the Friends Summer School to be held at Haverford College are June 18 to 27, with the program beginning on the afternoon of June 18. There will be no charge for tuition but the rate for the entertainment during the full nine days will be $27. The first week-end will be devoted to the better understanding of worship, and the second to race relations. Some of the speakers on the program will be Henry J. Cadbury who will lead the daily Bible class; Ralph P. Bridgman, who will lead a discussion group on problems of youth; Rufus M. Jones, Hugh Hartshorne, and Clyde A. Milner, Dean of Men at Earlham College.

Luella V. Henley, who with her husband J. A. Henley is in charge at Southland, Arkansas, pending the disposal of the Institute property, writes that they are not in immediate danger from the high waters, though being just between the flooded sections. Refugees are all about them, some four thousand being huddled in five hundred box cars at Lexa, two miles distant. There are acres of tents in a large field adjacent to West Helena and there are between twelve and fifteen thousand refugees in and about the town, which is a distributing center for supplies in that section. Our Home Mission Board is considering the practicability of offering the Red Cross the use of the Southland buildings for refugee shelter.

Clifford M. Stubbs, writing on the challenge of China for personal service says, "At the present time, when China is undergoing the throes of a national re-birth, and when in the name of justice and freedom the old order of her relations with the peoples of the West is being assailed, we need vision and imagination that we may read aright the challenge to wise statesmanship and constructive service." Having faced this question, he is convinced that, whatever the difficulties of the moment, a larger opportunity for Friends' personal service than we have ever had in the past is opening before us. The challenging, if humbling, message has been coming to us from Chinese Christians, from visitors like Rufus M. Jones, from non-Christian leaders also that, in the present political and spiritual crisis in China, Friends have a unique opportunity to contribute the type of thought which China is needing. "The tragedy of the situation is not the temporary withdrawal of British Friends from West China, but the fact that through retirements, diversion to other work, etc., the number of Friends now offering personal service in China is so pitifully few in this time of greatest opportunity. Avenues of help are diverse in teaching, business life, social service, or fellowship center, and new and wider paths may have to be explored. The call is for those who will give themselves to, not merely for, China."

NEWS OF OUR MEETINGS

Emory and Deborah Rees, in company with Miss Boldt, a missionary friend from Africa, recently spent the week-end with their daughter, Dorothy, who is in school at Vermilion Academy, Vermilion Grove, Illinois, and while there rendered good service on the Sabbath. Mrs. Rees and Miss Boldt spoke at Vermilion Grove in the morning and Emory Rees at Ridgefarm. Their messages were informing and inspiring. Many Friends meetings ought to hear Emory Rees' message on the results of tithing in Africa. John E. Castle died at his home, Ridgefarm, Illinois, April 20, 1927. He was a member of Ridgefarm meeting and much interested in the welfare of the church. He was much used in the business of the church and active in the affairs of the community. At the time of his death he was a trustee of the church, a member of the town board and of the educational board of the township. Gertrude M. Reinier began a series of meetings at Ridgefarm, Illinois, April 24.

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Easter morning at the meeting for worship fourteen young people expressed the desire to become active members of the Charlottesville, Indiana, Friends meeting, some of whom were already associate members. At the following monthly meeting they were accepted into membership and on April 24 were given a public welcome into the church. May 1, the Jackson Climbers, a township organization to which these young people belong had charge of the evening union services at the Friends Church, and the service conducted quite efficiently, showing ability and interest on the part of those concerned.

The First Friends Church, Indianapolis, Indiana, reports that the first quarter closed with the largest average attendance at Bible School and meeting and that there were seventy additions in membership. Geraldine Hadley's class of girls and the Friendly Guild are each contributing to the support of a girl at Friendsville Academy. Twenty community churches joined in a teacher training course, just closed, in which fourteen Friends participated and Martha E. Bennett, Religious Education Director was a teacher. Easter service began after a short Bible School period with the pageant "Easter Dawn and an Easter in China," presented by the young people. An Easter Cantata, "The Man of Nazareth," by Rogers, was rendered at vesper services, with chorus, quartet and soloists, the pastor, Elden H. Mills, directing. The Dorothy Haines entertainment resulted in a goodly sum for the use of the Woman's Bible Class. Every evidence of healthy activity and unity of purpose continues.

The Friends of West Branch, Iowa, observed pre-Easter week by holding special evangelistic meetings each night with three afternoon services. On account of rain and bad roads and much sickness, the attendance was not large, but it was a time of deepening the spiritual life of the church. Easter morning was a precious season when about ninety persons came forward expressing their intention to lead faithful Christian lives. The special offering amounted to $22.45. Pearl Wycoff assisted in the singing. When the pastor, A. J. Hanson, gave the opportunity, a family of four came forward and were welcomed into the church. A few weeks earlier four others had been received, and another family of six are expecting to join at the May monthly meeting.

The Friends meeting at Stillwell, Indiana, was greatly encouraged by the good attendance at Easter services, and by the program given by the Sunday-school. Fifty-five were present in the morning and one hundred thirty-five at the evening meeting. The membership is small but of good quality.

Easter morning the Friends Meeting at Detroit, Michigan, received twenty-five new members, including four entire families and the rest were heads of families. At the Christian Endeavor sunrise meeting for the city of Detroit, the pastor, Ira C. Dawes, gave the Easter address, and the large auditorium of the Pilgrim Congregational Church was filled with young people at this early hour. The choir gave a musical program at the evening service. During April the average attendance at prayer meeting was twenty-five. The pastor prepared the regular weekly sermon for the April 30 issue of the *Detroit Free Press*. During the Lenten season noon-day services were held each day for the six weeks in the Keith Temple, and a total attendance of more than 52,000. Four large theaters were used for the Good Friday three-hour service, with 14,700 present, and many listening to the loud speaker in the streets.

Dover Quarterly Meeting was held, April 28, at Dover, N. H., with a full delegation of children in attendance as it was a New Hampshire holiday. Ellen Winslow, recently returned from Ram Allah, Palestine, spoke most interestingly to the children. Charles N. Replogle and Mr. Murdock who is now leader of the Rochester meeting rendered acceptable service in the ministry. There was much to encourage in the attendance and the reports on spiritual life and activity. The next Quarterly Meeting will be at North Berwick in August. Charles Replogle will give his illustrated lecture on Alaska, May 16, at North Berwick Friends Meetinghouse. The books have been removed from this meetinghouse into a beautiful new brick public library building which cost more than $30,000.

A successful revival and time of refreshing from the presence of the Lord was enjoyed by the Xenia, Ohio Friends from April the third to April the seventeenth, closing Easter Sunday. Orley Smith, the evangelist, brought forceful and convincing messages, causing the church to take higher ground in spiritual things. The meeting is showing a steady increase in attendance at all its services. Grover Crawford, local chorister, led the congregational song service and arranged for special music at nearly all the meetings.

Seattle, Washington, Monthly Meeting held at Friends Memorial Church, April 29, opened with a period of silence followed by prayer. The pastor I. N. Stanley, commented on the Twenty-third Psalm, bringing out very beautifully how Christ is the shepherd of our souls, and the truly beautiful Christian life is the one lived

THE CHURCHES

Have quite generally resolved that

"THE GLORIFICATION OF WAR MUST END"

And that

"WE MUST EDUCATE FOR PEACE"

Many people that wish to help in this great work do not know how. One way is to use GOOD-WILL ENVELOPES, for they scatter good will all along the way. A box of 500 for $1.00

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INTERNATIONAL GOOD WILL OUR NATIONAL DEFENSE

Did a greater slacker ever live than the one who is doing nothing to PREVENT ANOTHER WAR?

YOU can help a bit by passing on this notice.

View from Girls' Rooms Looking Across Flower Gardens

Westtown—
An Intellectual Center

The fact is, we who have to do with Westtown really are very proud of her. And as you might listen tolerantly to a mother who expatiates on the virtues of her one and only, so we hope you will be patient while we suggest one more reason why you might consider sending your boy or girl to Westtown School.

Various qualifications are needed for leaders in a democracy. Among others is intellectual power, the gift of seeing things as they are, the habit of clear hard thinking. The fight against muddleheadedness ought to start early in life. Now the problem before the public school is a very difficult one, and in many cases it is simply impossible for these schools to hold their students up to a rigorous standard of intellectual work. And the child suffers. The scholastic standard of Westtown is high among private schools of the East; but not at all beyond the reach of the normal student. The teachers are men and women who can stimulate the minds of young people. A large number of them have lived and studied abroad for considerable periods of time and thus open out wide horizons before the students. Every winter carefully chosen men and women often of international reputation lecture at the School. Much good reading is done.

Now the question is, ought you to allow your boy or girl to miss all this? Applications for 1927-28 must be filed by 5 mo. 15, 1927.

Write for details today, address

JAMES F. WALKER, *Principal*,
Westtown, Penna.

close to God. The business was taken up and each one responded to the roll call with a passage of Scripture. A letter of greeting and encouragement is to be sent to the absent members. Mr. Collins gave an interesting lecture on Quakerism in Europe and said other denominations, in getting closer to Christ, were getting closer to the position Friends have always held, which is a challenge to us to live up to the principles of our forefathers. There was music and a social hour, with refreshments, at the close.

Friends of Benjamin S. Coppock, long a member of First Friends Church of Pasadena, now a resident of Monrovia, California, are pleased to learn that he has recovered from a prolonged illness sufficiently to attend Quarterly Meeting. Raymond Holding, who was acceptably present at Pasadena prayer meeting on April 20, is staying temporarily in Los Angeles. Tilman and Abbie Hobson, and J. Arthur Wollam, all active evangelists, and members of Pasadena meeting are resting at home after strenuous winter campaigns. H. Elmer Pemberton began evangelistic meetings at Pasadena on April 29, and the prospect is that they will continue over Sunday, May 8. The interest has been good from the first.

Lillian E. Hayes of Dunreith, Indiana, organized a Church Vacation School at Economy, Indiana, on May 3, to continue three weeks. The Methodists and Friends are sharing the effort, and Russell Rees and his wife are teachers. The enrollment for the first week was thirty-six. This is a new venture in the community and much enthusiasm is manifested by parents and children. Junior, Primary and Kindergarten departments are organized and meet each morning from 8:30 to 11, following the usual methods with pleasing results.

RECEPTION AT MARION

The Easter services at the First Friends church, Marion, Indiana, were of unusual interest, beginning with the sunrise prayer meeting led by Jefferson Ford, a returned missionary from Africa. There were over a hundred in attendance at this meeting and it was followed with an Easter breakfast, served in the basement of the church.

At 9:30 a. m., the Sunday-school opened with a brief memorial service. The church altar had been massed with cut flowers and potted plants given in memory of departed loved ones. The names of the donor and those for whom given were read by Mrs. Wm. E. Darter. At the close of the memorial service Rebecca Kimbrough sang "The Cross" most beautifully and impressively. During the closing exercises of the Sunday-school John Raymond Spitler, two years of age, sang a verse of song which delighted the school.

The service at the morning hour began with a reception into membership of the church of thirty-nine new members. These were given a most impressive charge by the pastor, Frank J. Long, whose faithful ministry had won them to Christ and the Church. Following the reception of members the church choir gave the Easter Cantata, "Calvary," by Wessel. The special parts and choruses were impressively rendered and were interpretive of the scenes of the crucifixion and resurrection.

This church with several others in the city united in holding a tabernacle campaign, with Harry A. James of Columbus, O., as evangelist. This campaign lasted several weeks and closed on Easter night.

The young people's society has had some very interesting programs at their meetings and the attendance is continually increasing.

On Mothers Day, a special program was given throughout the day. At the Sunday school hour the mothers and daughters were addressed by Mrs. Fred De Werd, and the pastor brought a special message to the mothers at the morning service. A program presented at the evening service gave the various phases of motherhood in song and story presented with the idea of honoring "Mother".

MAPLE SYRUP

Pure Vermont Maple Syrup absolutely guaranteed, $2.00 per gallon in lots of ten gallons or more. $2.25 in smaller lots. R. H. Young, Starksboro, Vt.

INTERNATIONAL SUNDAY SCHOOL LESSON

May 22, 1927.

Lesson Text—Acts 3:1-10, 4:8-10.

1. *Going up.* Peter and John were the oldest and youngest of the disciples. They were fast friends, yet very different. They were still good Jews and everybody knew them as such. *Hour of Prayer.* Oriental religions emphasize ritual and form. They tell you just what time to pray and what to say. This occurred at three o'clock in the afternoon. It was the time for evening prayer.

2. *Lame.* The Orient has always had these helpless and hopeless cripples. One of its greatest needs is a new standard of health, for a great part of the people are below par and many are terribly diseased and deformed because of ignorance and carelessness regarding the simplest laws of health and hygiene. *Daily at the door.* He had become a landmark, as thousands are today in the same land. *Alms.* Moslems count it a mark of piety never to pass a beggar, and although coins are small, many eke out a fair living.

4. *Look on us.* Attention is a prerequisite of faith. What gets your attention gets you.

6. *Silver and gold.* Money could be gotten but it was not sufficient. Peter got at the root of the matter and did not simply dole out alms. *What I have.* Every one has a portion of what Peter had, if we only take the trouble to use it. *The Name.* The Name has not lost its power, but we have lost the power to use it.

7. *Raised him up.* Peter certainly could understand a weak faith. Perhaps he remembered Jesus' hand on the sea.

8-9. *All the People.* The other worshipers. He had been a common sight in his helplessness at the gate, and his restoration was reported quickly throughout the city.

10. *Took knowledge.* Recognized. *Wonder.* The age believed in wonders and the country had its full quota of wonder-workers. But this surpassed them all, a marvel of a new type.

4-8. *Filled with.* Peter was speaking as the mouthpiece of God.

9. *If we are examined.* There could be no fault found with the deed itself. Peter and John knew well enough that they had not been arrested because of what they had done, but because of what they said and because they represented Jesus and his resurrection. All the Sanhedrin feared men who might destroy their hold upon the people. *Whole.* Absolutely cured, and no surgery or treatment could have cured him. Even the Sanhedrin could not deny the power of God in such a deed.

THE MINISTRY OF HELPFULNESS

Is it possible to be really happy when there are people who are hungry, naked, lonesome, and poor, and you are doing nothing to relieve them? There are a great many who are thinking today that happiness is something that comes only by making others happy. Health of mind, soul, and body comes only when we endeavor to heal all that comes within our reach. Sickness of mind and spirit is much more prevalent than bodily sickness, and is strangely linked up with it. I once heard Dr. Kirk of Baltimore say that his friend, a doctor, once called him in regard to a patient whom they had cured repeatedly but had each time returned to the hospital within two weeks, and they had decided that medicine, doctors and surgeons could do nothing for her. Dr. Kirk called, and as a minister gained her confidence, which resulted in a confession and a secret marriage to her supposed husband, and she never returned to the hospital. A great deal of sickness today is heart sickness, and that usually affects the whole person. I believe the medicine that Peter had—"filled with the Holy Spirit"—is the medicine we need today. It makes people happy, and because they are happy they are well. I have prayed with more people in their homes this year than ever before. I have read the beauty passages from the Bible, which are oftentimes more healing than medicine. If people in this day of our boasted civilization are not increasingly happy and healthy, it is because of the unchristianness of Christians.

RALPH H. BORING.

Central City, Nebraska.

BIRTHS

BORING—To Ralph H. and Elizabeth Boring, Central City, Nebraska, April 28, 1927, a daughter, Ruthmary.

WOOD—To L. Hollingsworth and Martha Speakman Wood, Mt. Kisco, New York, May 2, 1927, a son, James Wood.

DEATHS

KINLEY—At her home, Pasadena, California, February 26, 1927, Myra Sheridan Kinley, daughter of Thomas and Hannah Sheridan of Lynnville, Iowa. In 1891 she was united in marriage with Joseph J. Kinley of Oskaloosa, Iowa, who deceased 1908. She was converted in early life, was a loyal Friend, and a faithful elder. She was teacher and "mother" of many Japanese young people in the Japanese Mission of Pasadena, and led a number of them to her Savior.

SUTTON—Elizabeth M. Sutton, daughter Charles H. and Marcia Moore was born at Milton, Indiana, in 1861. As a child she was led to choose Christ as her daily companion and her life was abundantly crowned with the fruit of the Spirit. At nineteen she was married to Aaron Franklin Sutton and assumed responsibility for four motherless nieces whom she loved and faithfully reared. A birthright Friend she was loyal to Friends principles, though for twenty years as a pioneer in the Dakotas she was entirely separated from any Friendly association. Beautiful, gentle, refined, sympathetic and efficient she was faithful to duty and ever ready to help those in need. She leaves three children: Anne Carley of Grand Forks, N. D., with whom she spent the last year of her life and where she suddenly passed away, March 27, 1927; Don Franklin Sutton of Washington, D. C.; and Florence Elizabeth Robin of Adelaide, S. Australia. Interment was made in Earlham cemetery, Richmond, Indiana, by the side of her husband.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO
Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meetings for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

KNOXVILLE, TENNESSEE
Knoxville Friends Church, Corner of Luttrell Ave. and Lovinia St. Take No. 2 Street car to Luttrell and walk one block west or take Fountain City car No. 3 to Lovinia St., walk two blocks North. Bible School 9:30 a. m. Meetings for Worship 10:30 a. m. and 7:30 p. m. Christian Endeavor 6:30 p. m. Monthly Business Meeting held on first Wednesday of each month at 7:30. An urgent invitation to all Friends everywhere. Pastor, John E. Snavely, residence No 316 E. Anderson. Phone E. K. Coggins, No. 1622 old phone.

HIGH POINT NORTH CAROLINA
High Point Friends Church, Cor. S. Main and Commerce Sts. Bible School and Men's Brotherhood Class, 9:45. Meeting for Worship at 11 A. M. and 7:30 P. M. Congregation supper at 6:30 P. M. each Wednesday during the winter with a good address and much sociability, followed by a class in Church History by Dr. F. R. Taylor. Travellers passing through the city are welcome. Friends are kindly requested to send names of persons who have moved to this locality to T. A. Sykes, Pastor, 108 W. Green St.

The American Friend

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